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THE Hindu Message

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE SEVEN HOLY CITIES: MAYA (HARIDWAR)

BY K. S. RAMASWAMI SASTRI, B.A. B.L.,

O holy town that art a hermitage
Whose mention kindles in us holiness!
Through thee the goddess Ganga in her dress
Of silver moves with youth unknowing age.
Thou livest ever in the precious page
Of India's life when inner blessedness
And outer power and splendour did her bless,
And every peasant was a king and sage.
Ah! even now in these degenerate times
Men live here lives of learning and of love
Thought's bright torch holding high and handing on
Its light with handle decked with flowers of rhymes.
Ah! man can here commune with Gods above
And here rekindle India's second dawn.

Dreams of the So[ul]

BY AN INDIAN DREAMER.

CV.

Creation is a building from within; we build in beauty what we feel in bliss.

Beautiful words are but the rays that speed forth from the risen orb of the golden sun of beautiful thought.

No supremely beautiful thought can rise which cannot or will not clothe itself in beautiful words and speed on to warm and lighten and gladden for ever and ever.

This world is Thy thought. Thy thought became the beauty of Thy word and put on the royal purple of Thy universe.

CVI.

O Lord! Teach me to be myself.

Reality seeks Reality, If I am my true self, I know that all souls will seek me and love me and that Thou wilt seek me and give Thyself in utter bliss to me.

Teach me to come out of my self-built prisons. Send forth Thy sweet flute-call and my soul will then jump over the highest of the prison-walls.

I already feel the warm fragrant breath of Thy spring-time breeze come through the one open window of my soul—my feeble flattering love of thee.

Who that has breathed its fresh sweetness can bear to rot in the dingy dungeons of desire?

THE JACK IN THE BOX.

MR. IYER—AH WHAT IS THIS! I EXPECTED SOMETHING MORE FAMILIAR.

Events of the Week.

Public opinion every day is increasingly coming round to view that Dyarchy is a costly sham. The other day Mr. H. E. A. Cotton in the course of a newspaper article referred to the failure of dyarchy and gave his opinion that Mr. Montagu and Lord Chelmsford accepted it only as a counsel of despair. Sir Henry Craik, viewing it from a quite different angle, also affirmed that dyarchy has proved illusory. And now comes an ex-Finance Member of the Government of India. Sir Guy Fleetwood Wilson in declining to preside at Lord Meston's lecture at University College, London, wrote that, while he was always a strong advocate of self-government for India when India was in a position for it, he entirely disagreed with Lord Meston's system. Sir Guy added that what is known as diarchy is a grotesque and unworkable proposition which can only be brought within the limits of practical politics by Lord Meston's advocacy. He considered the system with which Lord Meston is identified was absurd and doomed to failure.

* * *

In their resolution on elementary education the United Provinces Government have agreed to give local bodies which adopt the policy of free and compulsory elementary education a grant of a full two thirds of the cost. In our own Presidency, the proportion of the grant is only half. We have no wish to minimise the very great and laudable efforts that are being made by the present Minister for education in this province. In view however of the decidedly more liberal attitude of the Government of Sir Harcourt Butler, the question naturally arises if financial ability and talent or zest in educational progress in our Government is not equal to what obtains in the United Provinces.

* * *

Let all those who deride that the "Justice" anti-democratic party has no conscious principle or programme take note of the fact that the senior Minister expatiated the other day at Kodumudi on what he took to be the creed of the party. It is an authoritative exposition of the principles for which the party stands or ought to, according to the Minister and is a sorry example of the prevailing vacuity of intellect in the leaders of the party whom Providence and Mr. Gandhi have called to the seats of power. According to Mr. P. Ramarayaningar three principles guided his party—a grateful recognition of all that Britain had done, faith in the British connection and constitutionalism in their methods. The services will no doubt be grateful to this certificate from the latest of our shining roll of politicians. But it is a great pity that one who obviously considers himself the leader of, a great party should on an occasion like this content himself with vapid declarations in the manner of a political neophyte, instead of laying down broadly the programme of socio-political propaganda, as he magniloquently styled it and seeking the opinion of his auditors on the particular items of that programme or the methods of making it fruitful.

* * *

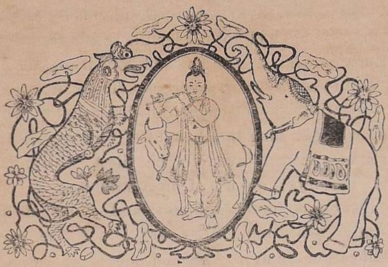
As our readers know we do not in any way underestimate the importance of the three factors referred to by the honourable Minister. But in the absence of a fixed and conscious aim animating political parties, these platitudinous observations might well serve as a cloak for the imbecile inanities which have so far been the one conspicuous contribution the Minister and his friends have made to the shaping of policy in this Presidency. Gratitude to the services for all the good they have done—a questionable "good" indeed where it tends to sap the initiative of the people—may easily land us in swinish contentment with their ordering and planning our life for us. Faith in the British connection may easily sap the motive force to political and constitutional progress. Where there is no programme or ideal worth striving for, consistent with the above two aims, constitutionalism is only another name for supreme indifference—for a hundred peregrinating and speechifying Ministers are no good; on the other hand their inanities perplex honest citizens who think the country has a soul to be saved.

* * *

Apropos of the above, it is interesting to see that writing some time back on the forthcoming meeting of the Liberal Federation at Bombay, the *Times of India* remarked that the numerous enquiries received regarding the meeting were an index of the changed attitude of the people towards liberal principles: that now that the excitement generated by the N. C. O. movement has subsided, the people are coming to see the futility of a policy of political nihilism and the necessity for according cordial support to well-defined and ordered and conscious progress. Much profitless speculation has been indulged in as to how the moderate leaders will respond to this awakened interest in constitutional agitation. We are afraid the *Times of India* has not understood the psychology of the people or has not been shrewd enough to see that even a Liberal programme, carried through the length and breadth of the country to the hearths and homes that obviously are eager to know them, will be no other than political nihilism. The N. C. O. programme has at least this much of honesty and candour about it, that it does not think much can be gained from the government of the country, unless the country understands what it wants and stands as one man to take delivery thereof.

* * *

This raises the whole question of the ethics of party politics and party programmes. Our sincere sympathies go to those misguided gentlemen who have grouped themselves in parties, but have not gone much further beyond. The political party has a history of its own. As established political institution, it is based on the view that "the party in power is accountable to the entire people for the well-being of the State: and this responsibility is enforced by the presence of a rival party equally united and established, equally organised, whose duty it is to watch the conduct of the party in office, to expose its defects, criticise its policy, and in case of its failure to fulfil the general will to displace the delinquent government and assume its responsibilities." Nobody will be foolish enough to contend that such a state of things exists or is likely in the near future to exist. So long then, party programmes in this country will only mean some exalted gibberish.



The Hindu Message

The Obstacle to Peace.

On the eve of the Genoa Conference, a Russian diplomat was credited with the remark that the real interest in Genoa was that it will decide whether England or France is master of Europe. The reconstruction of Europe in our opinion depended vitally on the revision of the Versailles treaty and reparations and the allowing of Russia to recuperate herself. The developments reported from day to day by Reuter indicate the justice of our contention that the Conference is an imposture which will not last long.

On the Russian side the Cannes conditions which are the basis of the Conference revealed the fact that the Allies demanded the fullest recognition of debts and compensation for losses to be made by Soviet Russia; but they did not so much as suggest compensation to Russia for all the damages and losses wrought by the Allies' war, intervention and blockade. This, as well as France's militaristic designs, have been responsible for the Russo-German agreement. Though the two powers have taken quietly the rebuff administered to them by the Allies there is no denying the significance of the vast Red Army being massed on the Polish frontiers and which suggest a military understanding as well. We do think that unless there is a meeting of the Supreme Council, not with a view to diplomatic pourparlers, but with a real, honest desire and will to seek peace, Mr. Lloyd George's gloomy prophecies are likely to be fulfilled. Though by the way, in view of the recent publication of the Premier's Peace memorandum, Mr. Lloyd George did wrong to accommodate himself too willingly to the policy of a headstrong France there is no denying that, as he has warned the world, a hungry Russia led and equipped by an angry Germany will shatter the designs of well-meaning statesmen at their most prosperous hour and take Europe and the world back to that welter of blood and chaos from which she is still struggling to emerge unsoiled.

Even the most casual onlooker at the game as it is being played at Genoa will be struck by the fact that on the rock of French obduracy the peace and well-being of the world is likely to be shattered. French capitalism has notoriously been divided into two classes of profiteers—those who desire only immediate profits and ally themselves with the militarists, and those who are alarmed at the condition of Europe and are aiming at the permanent security of the profit-making machine. Bad as are the two classes, the first is easily seen to be the worse of them. France being eminently a nation of small bourgeoise, with the very natural instinct of usury, it is easy to see how the national sentiment is solid in favour of the militaristic capitalists. M. Briand whatever his shortcomings, was the mouthpiece of the latter class and made attempts, however defective, to look at these big questions from an international standpoint. M. Poincare became Premier owing mainly to the vehemence of his attacks against the policy of M. Briand: and incidentally the first class of capitalists got into the saddle and will not be unhorsed easily. They had doubtless prevented him from attending the Genoa Conference and prompted his truculent speech the other day. We regret we have to say it, but France seems bent on pursuing a policy of vindictive revenge and is not likely to heed British warnings to wash their hands clean of a policy which aims purely at revenge and bleeding white their erstwhile foes.

Meanwhile, the French talk of isolated action and Mr. Lloyd George's declaration of British inability to pursue a policy of greed and revenge solely seem to plunge us back into a darker night. The omens are all too unfavourable: and will the only result of this much trumpeted conference be to divide Europe once again into two armed camps, as has so often been gloomily prophesied? Time alone can answer these questions: and lovers of the race can only shed a tear at the forgotten graves of those who died in the simple faith that they were making the world safe for the Saturnian epoch that was to come at the end of Armageddon.

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"The Bearna Baoghail."—II*

By S. P. Thiaga Rajan.

Terence Mac Sweeney in his *Principles of Freedom* devotes about thirty keen pages to a discussion of the ethics of resisting an oppressive alien tyranny by arms. "The discussion of freedom leads inevitably to the discussion of an appeal to arms. If proving the truth and justice of a people's claim were sufficient there would be little tyranny in the world, but a tyrannical power is deaf to the appeal of truth—it cannot be moved by argument, and must be met by force." Basing himself on this postulate, he begins to discuss the ethics of inevitable revolt.

We shall give his argument in as few words as possible and in doing so shall confine ourselves to textual quotations. "The point now to emphasise is this—by remaining passive and letting ourselves drift we drift into the conflict that involves England. We must fight for her or get clear of her. There can be no neutrality while bound to her......to stand in with England in any danger that threatens her will be at least as dangerous as a bold bid to break away from her." Then he refers to the religious objection to revolt and makes one thing "carefully clear"—as Dr. Murray of Maynooth has said, "The Church has issued no definition whatever on the question—has left it open." Mere resistance *qua* resistance is not advocated by him. "When we stand up to question false authority we should make our footing firm by showing we understand true authority and uphold it." Standing firm on the ground that "the English Government in Ireland is founded in usurpation," he advances the further argument that "even an authority, originally founded legitimately, may be resisted when abusing its power to the ruin of the Commonwealth."

Dr. Murray of Maynooth, an eminent Irish Catholic authority, in his *Essays, chiefly Theological*, lays down certain conditions whose united existence would justify a people in resorting to the extreme course of armed resistance to authority; and these conditions are given by the author. They are—1. The tyranny must be excessive—intolerable 2. The tyranny must be manifest, manifest to men of good sense and right feeling. 3. The evils inflicted by the tyrant must be greater than those which would ensure from resisting and deposing him. 4. There must be no other available way of getting rid of the tyranny except by recurring to that extreme course. 5. There must be a moral certainty of success. 6. The revolution must be one conducted or approved by the community at large......the refusal of a small party in the State to join with the overwhelming mass of their countrymen would not render the resistance of the latter unlawful. Of these conditions it may be just as well to say a few words here. There is a strong and growing body of opinion in this country, which is slowly leavening the thought of the world, that resistance in arms even to the vilest of tyrannies and the most unjust of usurpations is a crime against our common Humanity and will some day claim its reckoning. Apart from that, the whole justification seems to wait on success. Success is supposed in some way to sanctify everything. "Moral certainty" is so vague a phrase and so loosely applied so often that that condition is a dangerous snare for the unwary. Neither moral nor physical certainty nor the implied presence of either or both in all successful revolts can justify an armed revolt: as the attitude of mind behind them tends to lower vital ethical values and the motive forces they generate or ought to suffice to generate in normal human beings. The sixth and last condition laid down by the learned divine seems to us to amount almost to the Pythagorean and pagan worship of numbers. It is the apotheosis of the Majority, which in its many forms has all over the West in our epoch rendered Democracy a camouflage for the thing that is not. The mass mind has a psychology of its own and has often shown itself capable of extreme coarseness and cruelty: and to make it the deciding factor in justifying an armed resistance is surely unwisdom. That way leads to the coercion of minorities and to the virtual enthronement of Force. We cannot resist the suspicion that the learned Doctor has allowed his political and perhaps also religious prepossessions to get the better of his judgment. The ultimate sanction for the prevalence of the majority view anywhere is Force, present or prospective. And we should have thought that an ecclesiastic of learning and judgment should have overruled armed resistance where an influential minority, not necessarily because of it an aristocracy, is opposed to it. It is futile to argue herefrom that we are only making the weak-minded and the overprudent the arbiters of a nation's fate. No. The cosmic purpose cannot be thwarted at all: and when we begin by coercing the minority, we do not know where that process in its final evolution will land us. Or perhaps it is truer to say we know it only too well. It seems to us therefore Dr. Murray's conditions do not stand the test of criticism. MacSweeney's own dictum is that *mere logic does not enshrine the mysterious touch of fire that is our life.* And though there is no denying that there is the clean-cut sureness of logic in the Doctor's position, our lives are not moulded with mathematical pre-

* The first article appeared in Vol. IX, No. 21.

cision and logic is the last thing that controls human impulses, passions and acts.

MacSweeney nowhere in these thirty odd pages rises to that idealism which envisages this problem apart from the contingent and concrete circumstances of the case. He pours easy scorn on the appeal to prudence which is often made by the most imprudent people, by those whose one effort is to evade difficulties. who to cover their weakness plead patience. "The plea does not succeed: it only for the moment damages the prestige of a great name." But, may we ask, why should it not succeed? Does the temper of a people swayed by passions and prejudices and occasionally flamed by a vision of the Ideal absolve the thinkers and the leaders from weighing well counsels of prudence, whatever the motive behind them? Assuredly not. Enthusiasm may be a good thing, but as often as not may and does serve bad purposes. We agree with Mac Swiney when he says that "the revolutionist is to be judged by his motives, methods and ends; and when found true, his insurrection, in the words of Mackintosh, is an act of public virtue. It is the restoration of Truth to its place of honour among men."

MacSwiney comes then to this conclusion—"that Government is just only when rightfully established and for the public good; that usurpation not only may but ought to be resisted; that an authority originally legitimate once it becomes habitually tyrannical may be resisted and deposed; and that when from abuse or tyranny a particular government ceases to exist. we have to reestablish a true one. It is sometimes carelessly said, 'Liberty comes from anarchy,' but this is a very dangerous doctrine. It would be nearer truth to say from anarchy inevitably comes tyranny. Men receive a despot to quell a mob. But when a people, determined and disciplined, resolve to have neither despotism nor anarchy but freedom, then they act in the light of the Natural Law. It is well put in the doctrine of St. Thomas as given by Turner in his *History of Philosophy* (Chap. 38.): The redress to which the subjects of a tyrant have a just right must be sought, not by an individual, but by an authority temporarily constituted by the people and acting according to law.' Yes, and when wild and foolish people talk hysterically of our defiance of all authority, let us calmly show we best understand the basis of authority—which is Truth, and most highly reverence its presiding spirit—which is Liberty." The sentiments border on the sublime and are irreproachable; though the reference to the Natural Law makes us apprehensive, as such laws lend themselves to unnatural and individualistic interpretations, where the final and indisputable judges are the Sword and Success. And "Truth" and "Liberty," emblazoned on high enough banners, have often been utilised to propagate Lies and to fetter human Liberty.

We shall examine the subject again next week.

Literary and Educational.

The Bondslave.

(From Sundara Murti.)

By K. G. Sesha Aiyer, B.A., B.L.

Ecstatic, crescent-crested Lord!
  In whom doth boundless grace abide!
How can I to forget afford
  E'en Thee who dost in me reside?

In Vennai Nallur's blessed shrine
  South of the Pennai stream was I
Made out Thy bondslave! Sire divine!
  How can I still that fact deny?

Unclean and unregenerate,
  I roamed without a thought of Thee,
Till Thou, controller of my fate!
  Thy saving grace didst shower on me!

In Vennai Nallur's sacred shrine
  Beside the Pennai proved was I
In sooth Thy bonds-man. Sire divine!
  I cannot now that fact deny.

The Taj Mahal.

By H. G. Keene.

White like a spectre seen when night is old,
Yet stained with hues of many a tear and smart,
Cornelian, bloodstone, matched in callous art:
  Aflame like passion. like dominion cold,
Bed of imperial consorts whom none part
For ever (domed with glory, heart to heart),
  Still whispering to the ages, "Love is bold
And seeks the height, though rooted in the mould;
  Touched when the dawn floats in an opal mist
By fainter blush than opening roses own;
  Calm in the evening's lucent amethyst,
Pearl-crowned when midnight airs aside have blown
  The clouds that rising moonlight vainly kissed.
An aspiration fixed, a sigh made stone."

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Rabindranath Tagore's "Visva Bharati".

By A. RAMA IYER, M.A.

I am sure that readers of the "Hindu Message" are aware of the fact that Dr. Rabindranath Tagore's International University called "Visva-Bharati" has started work in right earnest already, and is undergoing fresh and most interesting developments almost every day. They must be naturally eager for information as to the doings of the University. It is a pity such information is availiable only in the Bengali journal called "Santiniketan", published from the Ashram. I propose, therefore, to translate portions of this journal for the benefit of readers who do not know Bengallee.

I shall begin witth the last "Magh" number of "Santiniketan," which contains a detailed account of the Inauguration ceremony of Viswa-Bharati, which took place on the 23rd December last, under the presidency of Dr. Brajendranath seal. On that day Rabindranath dedicated the institution to the nation, and a democratic constitution was also adopted to ensure its stability and unfettered working. The following items are gleaned from the "Ashram Notes" published in this issue.

Gurudev, * on his return from Europe, was busy devising measures for the consolidation of the position of the University. Nevertheless he did not fail to take a hand in the teaching work of the Ashram. Almost every evening he used to give readings, followed by beautiful discussions and expositions of his own. For several days the "Balaka" (one of Tagore's latest and most mature volumes of poems) was being studied regularly.

Prof. Silvain Levi, the famous French Indologist, is delivering a course of learned lectures on "India's Relations with the outside world." He is also directing the students in research, and giving instruction in Chinese and Tibetan. Mr. P. C. Bagchi, Lecturer in History at University of Calcutta, has been deputed to Santiniketan to learn Chinese at the feet of Prof. Levi.

Madame Levi (the wife of the Professor) also helps in the work of teaching, the advanced classes in French being entrusted to her.

Mr. Elmhirst, an English agricultural expert, has joined the Viswa-Bharati after completing his education in America. He has toured the whole country to study the agricultural conditions at first-hand, and under his direction an Agricultural Section has been opened in the Viswa-Bharati.

Dr. Miss Kramrich, Ph. D., of Austria has also joined the Viswa-Bharati as an Art-critic. A comparative study of Indian and Western Art is being pursued with her help. She also teaches German, besides giving instruction in Musical Drill to the little girls.

A Girl's Boarding-house has recently been started at the Ashram, under the charge of Mrs. Snehalata Sen Gupta, who also helps in teaching English.

Mr. W. W. Pearson has returned to the Ashram after an absence of five years. He does a great deal of the English work of the Viswa-Bharati, besides teaching English and Science in the school.

Mr. C. F. Andrews has so closely identified himself with many departments of our national work that he is hardly able to spend a few days together at the Ashram. After his return from East Africa, he was expecting to resume his teaching work, when he was again called away to Malabar in connection with the Moplah troubles. He returned from Malabar only to find himself summoned as Arbitrator in the protracted strike of the East Indian Railway.

An association under the name of "Viswa-Bharati Sammilani" has been startd for an intimate exchange of views between the teachers and the students. Papers are read on Art, History, Literature and other subjects, and valuable discussions take place. Sometimes Exhibitions and Musical Performances are held. The "Sammilani" also publishes an Illustrated manuscript journal called the "Viswa-Bharati."

The "Ashram Sammilani" and the "Sahitya Sabha" continue to do good work. The manuscript journals of the pupils also continue to appear as before. Some daily papers were started last year, but they have now been discontinued.

The "Friends' Night School" and the "Prasad Vidyalay" continue to work satisfactorily under the supervision of the students. In the former, four students teach regularly, while in the latter a paid teacher has been appointed. This school is named after Prasad, the brilliant son of Babu Ramananda Chatterji, who was indefatigable in the work of the school, and whose untimely death cast a deep gloom over the whole Ashram. Mr. Chatterji has consented to defray the entire expenses of the school in memory of his son.

Now-a-days, the Ashram is having a regular stream of visitors from far and near. A certain Lithuanian Scientist stayed at the Ashram for three months, and has now left for the Himalayas. Another visitor is Madame Du Manziarly, a cultured Russian Lady. She is a Sanskrit scholar, and has translated Sanskrit books into French and Russian. She gave illuminating lectures on "Russian Literature" and "The Present condition of Russia" in the Art-Hall of the Ashram. Then, an 'old boy' of the School, who had returned from Germany, gave an interesting course of lectures on "The Electric Theory of Matter." Dr. Sisir Kumar Maitra of the Calcutta University, a man of profound learning and a rare beauty of character, also visited the Ashram, and stayed there for a week.

*The name by which Tajore is known at the Ashram.

Reviews.

Anthology of Indian Historical Verse By Mr. P. SESHADRI, M. A.

Mr. Seshadri has laid all Indians under a debt of gratitude by his collection of these verses in English dealing with Indian history. The task must have been no easy one. Mr. Seshadri has classified the poems into four parts, the first consisting of verses dealing with Ancient India the second dealing with Mohamedan India while the third and fourth deal with Moghul and British India respectively. As Mr. Seshadri says in his

Preface. "It was only to be expected that the early periods of Indian history would be poorly represented in an anthology of English verse." Besides such famous poems as "The Pipes at Lucknow" and "The Old Pindaree" The volume contains many verses of real merit the anthology has been brought up to date by the inclusion of two verses by Mrs. Sarojini Naidu and William Watson dealing with India's contributions to the war.

Miscellaneous.

The Idler.

Lady Lavery in her article about her views on art and other matters in the latest number of the *Strand Magazine* says "I remember at dinner one night the conversation turned from critics to criticism and the power of the Press. A well-known editor who happened to be present listened quietly for a little while, then his eyes twinkled. 'I have heard it said that the world would be a better place if all pressmen were put in a lethal chamber' he remarked 'Thats' much too humane,' came the quick retort from one of the guests who, apparently was not enamoured of Fleet Street.'

"If reminds me " says Lady Lavery "of the witty retort of Whistler when his work was being attacked so unmercifully by the critics. Some particularly hard remarks by Ruskin stung whistler into saying that the critics did not know what they were talking about.

Ruskin, in his ponderous way, replied that he had spent his life in the finest public galleries in the world, looking at pictures and if that did not entitle him to speak with authority on Art, he would, like to know, what did.

'If that's your test,' retorted Whistler, 'the policeman on duty at the National Gallery must be the finest art critic alive'

The following incident which Lady Lavery tells is amusing "I recollect finishing a portrait of which I was very proud. Later two friends, both acquainted with the sitter came in.

'You must come and see, the picture I've just finished, I said.

They stood for a few moments in front of the picture without saying anything at all.

'Don't you think it good?' said one at last.

'Very!' replied the other. 'Very good indeed. Who is it?'!

Tapped!

Mr. Lloyd George when at the Peace Conference in Paris, discovered, after communicating with London by telephone that the line was being "tapped". This was awkward; but he was equal to the occasion. A Welshman was installed at the London end of the wire and subsequent conversations were carried on in Welsh!

His Boast

Sir Edward Clark K. C, who celebrated his eighty-first birthday the other day tells the following story of a young barrister who came home from circuit and boasted that he had saved a man's life.

"You defended him on a charge of murder, I suppose suggested Sir Edward.

"No." was the answer; I prosecuted him.

Hasting's Snuff box

One of the objects of vertu the property of the late Professor Julius Bogdanovitch, of Petrograd sold by Messrs. Christie was an oval ivory snuff-box with a lid surrounded with a border of diamonds on a blue enamel ground and set with a miniature of Warren Hastings. It was presented to Warren Hastings by Indian rajas and had an authentic record from a niece of Mr. Warren Hastings. One wonders whether it was from the brush of Imhoff, the complaisant husband with whose wife Hastings fell violently in love on the old East Indiaman on the tedious voyage out—till, and by arrangement, Imhoff bought an estate in Saxony and Mme. Imhoff after her divorce, married Hastings at Calcutta and became Vicereine of India.

Record speeches

The record for long unbroken speeches does not belong to either Mr. Lloyd George or the late W. E. Gladstone though both have spoken for four hours without a halt. The palm for lengthy talking must however be awarded to British Columbia where it is on record that in 1909 Senator La Folette talked unceasingly for 18½ hours with the purpose of obstructing other speakers.

Why Handkerchiefs are square?

Handkerchiefs were of any shape that fancy dictated until Marie Antoinette chanced to remark to Louis XVI. that it would be more convenient if only the square forms were used. On January 2nd 1785 the King of France issued an edict decreeing that "the length of handkerchiefs shall equal their width throughout the kingdom."

Farmer (to small boy): "Hey, boy, can you hold my horse a minute?"

BOY: Does he bite?"

FARMER: "No."

BOY: Does he kick?

FARMER: "No."

BOY: "Does it take two to hold him?"

FARMER: "No."

BOY: "Can one hold him?"

FARMER: "Yes"

"BOY: "Then hold him yourself."

Ten Little Moderates.

The following new version of an old nursery rhyme which we take from the *Bombay Chronicle* may be read with interest.

Ten little moderates,
Went out to dine,
H. E. didn't smile at one
And then there were nine.

Nine little moderates,
With minds out of date
One wasn't knighted
And that left eight.

Eight little moderates,
Thought the Councils heaven,
One lost his seat,
And then there were seven.

Seven little moderates,
With Europeans would mix,
One heard of Watson Smythe.
And so there were six.

Six little moderates,
For a C. I. E. did strive,
One did'nt get it,
And then there were five.

Five little moderates,
Feeling very sore,
One denounced Repression,
And then there were four.

Four little moderates,
Thought they were "free,"
So one opposed the Back Bay Scheme
And then there were three.

Three little moderates,
Had so much to do,
That one overworked himself,
And that left two.

Two little moderates,
With a turn for fun,
One punned himself to death,
And then there was one.

One little moderate,
Thought fit to run,
Back into the Congress fold,
And so there were none.

Anon.

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This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

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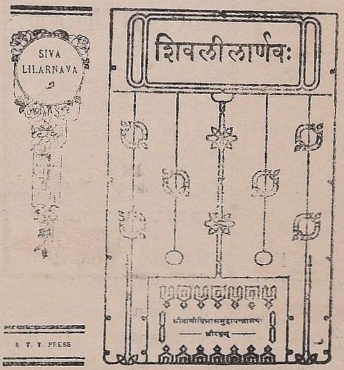

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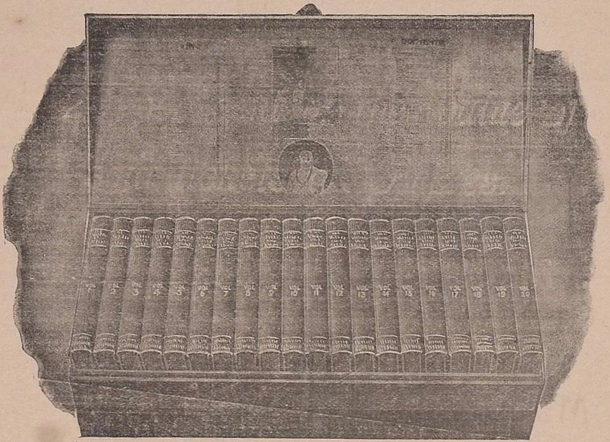

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